MENT SOME DELLET WORKS OF THE ENGINEER PROPERTY.

# TRINITY SUNDAY.

The Worship in the Churches Yesterday and the Sermons of the Preachers.

CHAPIN ON DECORATION DAY.

Frothingham's Estimate of the Sectarianism of Christianity.

Beecher and the Dangers of Despising.

SCOTOR PRESETTERIAN CHURCH. -- Mr. Hamilton from Belfast, preached here, as usual, yesterday. He took his text from Philippians, and made what might be better termed a doctrinal effort than nerwise, and in which the rules which governed the faith were clearly set down.

St. Paul's (MSTHODIST) .- The pulpit was yesterday morning occupied by Bishop Foster, of Illinois. He preached from the text, L. Timothy, iii., 16— "Great is the mystery of godliness." He preached without notes, and his exposition of the great octrines of Christian faith was able and interesting and showed careful thought and research.

CHURCH OF ST. JOHN THE BAPTIST .- In the Thirtieth street German Catholic church, between Seventh and Eighth avenues, Church of St. John the Baptist, under the auspices of O. M. Capp, Rev. Father Pacificus sung mass at half-past two, yesterday morning. Rev. Father Hieronimus preached to an immense congregation on the Feast of the

FIFTH AVENUE PRESBYTERIAN CHURCH .- The Rev. Dr. Paxton, was as usual, in his pulpit yesterday morning, and selected his text from Ephe-sians, ii, 7. He insisted that the true Christian uld always have the fear of God before his eyes, and would not fall by the way, because he was upeld by his fatth. God's grace was supreme and salvation impossible without it.

MADISON AVENUE PRESETTERIAN CHURCH.-The sermon in this church was preached yesterday morning by Rev. Dr. Adams. His text was II. Corinthians, iv., 18, 17, 18-"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It was an eloquent and affecting discourse and listened to with the most earnest attention.

POURTH AVENUE PRESENTERIAN CHURCH .- The sermon yesterday morning at this church, corner of Fourth avenue and Twenty-second street, was reached by Professor Shedd, of Princeton. His text was Matthew xx., 29-"Biessed are they that have not seen and yet have believed." The character of true Christian faith was set forth with marked vigor of thought and copious eloquence of

THE CENTRAL METHODIST EPISCOPAL CHURCH .-The Rev. Mr. Firman preached here again yesterday in place of Mr. Bottame, and took as his subject "The Test of Christian Experience." Man often imagined he was in the right direction, when, on the contrary, he was not true to his faith, and fell at the first strong temptation. The man who sincarely tried, however, could find salvation in the

yesterday morning was preached by Rev. Minor J. Savage, of Chicago. His text was Matthew x., 29-"Then touched He their eyes, saying, according to your faith be it unto you." He showed how people became great. He instanced Washington as the champion of the spirit of nationality; said that Lincoln would live in perpetual memory on secount of his emancipation proclamation, and that the exigencies of a great war gave to Florence Nightingale a conspicuous niche in history.

FLEET STREET METHODIST EPISCOPAL CRURCH, BROOKLYN .- Rev. W. C. Steel preached yesterday norming on "The Witnesses Confronted;" instituting a comparison between the religious and ons life and illustrating it by testimony from both sides. He said the only difference between a swearing parrot and a swearing pirate the evening a large congregation listened to a discourse on "Where is He?"

SEVENTH AVENUE CHURCH, BROOKLYN .- Dr. 'lld's sermon yesterday morning was founded upon Philippians, ill., 12-"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus," Dr. wild showed the fallacy of the doctrine of perfection. That state was never achieved in this It was but begun here and finished in

CHURCH OF THE HOLY APOSTLES. -In the Church of the Holy Apostles (Episcopal). in Ninth avenue, between Twenty-seventh and Twenty-eightn streets, the rector, Rev. John P. Lundy, preached at half-past ten o'clock yesterday morning. The and the music was of the highest order. The subject of the sermon was the "Holy Trinity." the evening a grand choral service was held, with a choir of over seventy voices.

NINTH AVENUE PRESENTERIAN CHURCH .- In the Ninto avenue Presbyterian church, between Thirty-first and Thirty-second streets, the Rev. S. B. essiter preached, taking for his text a portion of the sixth verse of the ninth chapter of Isalah-"And the government shall be upon his shoulder." The preacher went on to show that in the nature of things all moral government must rest upon Christ, and that Carist, being the very essence of love, love was the basis of all government.

CHURCH OF THE HOLY INNOCENTS .- At the Church of the Holy Innocents, Thirty-seventh street, near Broadway, high mass was celebrated by the Rev. Pather J. Galligan, at half-past ten. The Rev. Father Hayne preached on the nature and meaning of the divine mysteries. He showed the necessity of mysteries for the purpose of proving the divine relgion and of strengthening and eauthying the faith of those who put their trust in the holy Catholic Church.

PRESENTERIAN MISSION CHAPEL.—The Rev. David H. Vandeveer, a colored clergyman, preached in this chapel, Sixth avenue, between Eleventh and Twelfth streets, yesterday morning, from the seventh chapter of Genesis, first verse-"And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." Like this remarkable patriarch, we will obtain God's special protection if we keep to the paths of righteousness. The Rev. Mr. Vandeveer's sermon was impressive and

THE CHURCH OF THE HOLY COMMUNION .- An ordination by Bishop Potter took place yesterday in this church. The Rev. Brady E. Backus and the Rev. Henry Mottet were assumed to the priest, hood. The Rev. Dr. Eigenbrodt and the Rev. Dr. Staunton took part in the services, and the sermon was preached by the Rev. Dr. Laurence, who also presented the candidates. Great interest was taken in the proceedings owing to the popularity and impressive, and the congregation filled all the syallable space in the church.

ST. THOMAS' CHURCH.-This church was in the morning yesterday filled with a large and fashionable assemblage. The services were performed by the assistant clergyman, Rev. Joseph H. Jowitt, now in full charge during the absence of the rector, Rev. Dr. Morgan, in Europe. Rev. Dr. Osgood presented on the Trinity-the subject of the daypasing his discourse on various passages selected from Matthew and the Acts of the Apostles. At the close of the service a large collection was

taken up for the beneat of the Orphans' Home, over forty of the young inmates of which being seated in the main siste of the church.

ST. JOSEPH'S CATHOLIC CHURCH.-The Rev. Dr. Duffy preached in this church yesterday in elo-quent and forcible terms upon the Gospel read on the Feast of the Annunciation—Luke, i, 26-23. The words chiefly dweit on were those in the salutation of the Angel Gabriel to Mary-"Hail, full of grace, the Lord is with thee." The prescher contended that Protestants who pretend to honor and exait the Son by dishonoring his mother were neither logical nor consistent. The "Messe Pascale" was well sung, under the direction of Antonio Martines. The attendance was moderate.

#### DR. CHAPIN ON DECORATION DAY.

church yesterday morning. Rev. Dr. Chapin, the pastor, preached an eloquent and impressive discourse on "The Transfiguration." A feature of special interest was making the theme apposite to Decoration Day. He took for his text Matthew, xvil., 5-"While He yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said. This is my beloved Son, in whom I am well pleased." It has been my custom, be began, to reier to incidents in the life of Christ, for these events constitute the grounds of Christianity. My subject this morning is an incident in the personal history of our Saviour, which is not without fitness on the present occasion, Trinity Sunday. He who was transfigured on the religion, because of His connection with the Father. When Jesus had taken Peter and John up into the high mountain He was transfigured before them. Regarding this incident I observe that we should not consider it as supernatural, but as having a deep significance. Whatever were His relations we are convinced that our Saviour His relations we are convinced that our Saviour was not so far above human people but that He needed confirmation. On the cross He seemed to feel as though that supporting presence would be withdrawn. This only elevates His character and brings Him nearer to us. We then discern the secret springs of His perfection. We feel more deeply His nearness to ourselves, when we know that He was tempted as we are. His victory was actually won in

deeply His nearness to ourselves, when we know that He was tempted as we are. His victory was actually won in Conflict with Mortal Suppersion. It could not have happened if he had been entirely isoaled from our experiences. Jesus was now approaching the end of His mission, and was already darkened with the shadow of His own cross. He saw the desertion of His early friends. In the next place, consider the bearing of this manifestation upon His disciples. We are told that they are very plain men. With what conflicting though's and feelings must they have ascended the Mount! They believed him to be the Christ. He spoke of conditions which were entirely at discord with their opinions of the Messiah. It was with these conflicting sensations that they ascended the Mount. Then came the voice pronouncing the Messiahship of Christ. Human nature is mill of misconceptions, and alterward they were not wholly convinced. The practical meaning of this transfiguration on the Mount has a revelation, an encouragement, in it, faith in the truth which Jesus preached does two bings—First, it transfigures things which are invisible, Faith in this transfigured life seems to be wanting. We are strongly impressed by what we see, feel and weigh. In no after time are we to be divorsed from these material conditions. The great thing which divides men is difference in vision. Paul looked not at the things which are seen, but at the things which are unseen. To see a change in the face of familiar objects is transfigured, men think that to be transformed they must enter another sphere. Transfiguretion is needed. Our faculties are transingured by the conviction of beauty. Life is Affirm on a seed and once asked a physician if he did not know of some subtie poison that would immediately destroy life. The physician replied that his office was to save tife, not to destroy it. These are almost the world of low and only get something out-

most the words of our Saviour. There are men so false to domestic ties that they dostroy all the saucity of life. The old mathematician wanted to move the world if he could only get something outside of it to place his lever upon. The man who tries to do well moves and transfigures the world where he stands. Do we realize that there is

which shall outlast the stars? If we do, then we know why trial exists; my all is not smooth and easy. In this period of trial is the education and elevation of the soul. Life is transfigured when we apprehend the purpose of divine laws. There is an elevation when we discern their essential meaning. A man returning from a party told a friend that an ill looking fellow had been following him. It was his own shadow. Life and death can be transfigured. Those

MEMORIAL PLOWERS

with which they are strewing the soldiers' graves are themselves most fitting types of transfiguration. These gentle tokens of memory 'estify to man's work. They tell us of men working in the battle field; they tell us of an obligation. This has wrought a transfiguration work. Flowers are the symbols of pity. A DEATHLESS ELEMENT

tell us of an obligation. This has wrought a transfiguring work. Flowers are the symbols of pity, tenderness and love; that is the seal of our comman humanity. The North and the South do not look like enemies now; they sleep side by side. The nation scatters garlands not only upon the Northern dead, but upon

The Nation's DEAD.

They transfigure the nation's thought. I have been speaking of the faith in Deity, in the power of the faith, in what is velied and dark to us. But a voice comes to us from the invisible, and says. "This is my beloved Son, in whom I am well pleased." In our troubles, do we not wish a voice would come from the starry depths and tell us in what power we are? There is the cloud of douot which we vainly try to plerce with speculation, when through it comes the voice which tells us what we wish to know.

#### BEDFORD AVENUE REFORMED CHURCH. Liberal vs. Illiberal Religion-Sermon by Rev. Dr. Porter.

Yesterday morning Rev. E. S. Porter, D. D., preached a discourse in the Bedford avenue Reormed church, Brooklyn, on "Liberal and Illiberal Theology," which is one of the chief topics that is now being discussed in the pulpit and in the pew. His text was taken from Ephesians, iv., 13-15-"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ," &c. He said that Christianity should be regarded as the complete expression of all that as necessary to human salvation, which he defined to be a system of doctrines resting in absolute authority and illustrated by the life of Christ, who taught not dognas, valuable only as opinions, but principles of vital and unchanging efficacy. Christianity is complete in Christ, but it is not yet complete in complete in Christ, but it is not yet complete in the Church. The principles of the Gospel admit of no improvement, but conformity to them has not yet been realized among the foliowers of Jesus as a collective whole. The divine ideal of what the Church should and might be was set forth in the text. There was unity of faith, all holding essential truths together; there was the knowledge of Jesus Christ as a personal Saviour and a growing into more laith and resemblance of Him; there was stability in maintaining the truth against various errors, and there was the declaration of the truth by speech and deed in such a spirit of love that gainsayers might be silenced and the impenitent converted. Dr. Forter then proceeded to ask why there were so many varieties of creed and such loolish and wicked contradictions of opinion among those who professed to believe the same Biole, and, in answering the query, said that there was a universal disposition among men to shape their religions to suit their characters, formulated creeds often becoming fortresses of moral obliquity; that diversities of intellectual power would account for variations in the views which men took of the Christian system, but that the chief cause of the many variations of religious faith within the domain of Christian of the different branches of the Christian Church. Still another cause of diversity was the fondness for human partisanship. He then passed on to consider the singular classification of religions into what were named liberal and liliberal. There was, he thought, a certain kind of liliberality, both of thought and feeling, among evangelical bodies which had driven many off into doubt or positive unbellef. The Calvinian the barrier of the Gospel. There was also an illiberality among evangelical Christians which refused to take any account of the spirit which refused to take any account of the spirit which refused to take any account of the spirit which refused to take any account of the spirit which refused to take any account of the spir the Church. The principles of the Gospel admit of no improvement, but conformity to them has not

maintaining the doctrines of grace was not filliberality, though it was in reference to that action the charge of liliberality was constantly made. The doctrines of human similiness, of the need of divine regeneration of life through the atonement of Christ and of the general judgment were parts of the fath greached by the abostles, which truths underlaid the hopes of the Church. The style of liberal Christianity found in the word of God was the exalitation of Jesus Christ to those who believed, the magnifying of His truth as paramount to all creeds, and the speaking of that truth in love. In conclusion the preacher slinded to the blessed fact that evangelical churches were drawing nearer together, and said that they should not foster a literalism in religion which made no distinction between good and bud principles, which broke down the Sabbath and divine laws alike in the name of freeden, and which converted religion into a form of pleasure rather than to invoke it as a law of life.

PLYMOUTH CHURCH

Mr. Beecher Upon the Duty and Dangers of Despising.

Plymouth church was yesterday morning quite as much crowded as on days when the sun shone with less fervor, and when cooler breezes swept

Over its throngs.
Choosing for his text Romans, xiv., 3—"Let not him that eateth despise him that cateth not"-Mr.

Beecher said :-The duty of despising is a very important one, the doctrine of despising is one very little preached about and the dangers of despising are very little understood. It would seem as though there were no special necessity for such an injunction as this:—"Let not him that eateth despise him that eateth not;" but a little acquaintance with human life and a little reflection upon that human observation will show that nothing is more common than a species of contempt for people that don't do what we do, and don't like what we like, but what we dislike; that there is a kind of egotism in men, which is all the worse because it assumes a moral form and is called conscience, and which becomes the rule, not alone of their own lives, but perpetually the rule of the judgments which they form of other men. Despising is a form of hating, a sense of looking down upon things as unworthy; therefore it is a kind of contempt, a scornful feeling-not merely that a give expression to it in a way that shall stigma tize and make it seem odious and hateful. It belongs, therefore, to that part of man's economy which is very important—the general power of dis liking, or repugnance, of hating-if we consider man as a race and his race history. And it is not unimportant in regard to the individual man in his rise from the lower stages, at which every man begins, up to the full manhood; because the power to abhor is very necessary on the way up to the power of admiring, and it is so important that it becomes one of the divine injunctions, "Abbor that which is evil: cleave to that which is good." Now, as we are circumstanced, born into Christian households. shielded from 10,000 mischieß, not even knowing the sins and crimes and vices that are at work in the sins and crimes and vices that are at work in society, it is often the case that men may grow up without having much occasion to abhor anything. But in the untolding and development of the human race, taking the world sround and time through, the road to good and admiration for it is a road largely lying in the hating of evil; and, therefore, you find in the Old Testament Scripture more emphasis put upon repugnance and abhoring and indignation at evil than in the later Scriptures, because of the ascendancy in later periods of other and better qualities. It is necessary that men should have strong repugnance to evil. In the lowest stages of the human race men are obliged to live by self-defence. While they are in a savage condition the experience and presumption is that those around about them have hostile intent, and men are obliged to be suspicious and watchini, prompt to care for themselves and to repel even the threat of danger. On that hangs life itself. The same is true so far as sustenance is concerned. But men have learned through civilization the virtues of foresight and providence, instead of living "from hand to mouth."

Human nature must have the power of moral self-defence in the second stage of development, as it had the power of personal self-defence in the first. Thus, when in society, men choose virtue, temperance, recitude, justice, purity, truth, fidelity, and others choose their opposites and make war upon them, men are obliged, from the highest moral considerations, to hate that which is untrue, unlaidaid, impure, insincere, All men should, and in the extremest forms do, take sides for good as against evil. For example, we read of the landing of poor tumigrants upon our shores and know that there are vampyres that side upon them and rob and destroy them, and we are filled with horror. There is hardly a man that waiks the street but is ready to Deptite the right names on the right sort of things and bad men hate bad things, in a sense. But consider the grave dangers that attend the excres society, it is often the case that men may grow up

spising; all we sak is that the thing should be resonably wrong and then we despise it and hold our selves to no account for the intensity of our contempt. A man has told a lie; you abor it and him too; for when a man separates the man from the deed it is a subtle operation and not one in a hundred actually does it. A revulsion from evil has its sphere primarily within ourselves, and it may be instrumental in deterring others from it; out in general the revulsion from evil is personal and has not the power of promoting the love of goodness in others. To win men to good is a very much higher thing than to stop men doing evil. The way to stop evil is to and in orde to this something than to take the first some lattle with our punishing that the evil that we have to take the pulling than to have to this something which we admire and joing and retired to evil. But where are the attractions to virtue, the sympathy, the leniency, the mercy—where are all those winning things that should draw men from the evil that we hate to true things which we admire and love? In this respect we are in a rude condition. I suppose the faith once delivered to the saints was that God so loved the world that he gave his son to die for it: and if I understand Christiantty, it teaches that the heart of God is love and that although the world lived in wickedness, the result of which still inflicts pain upon men, the Divine love was such that He would rather suffer than man should suffer. What squadrons of champlons we have—the long line of disputants are not deaper for by the fagot? These champions of chample it ruth are misinterpreting each other's motives, stirring up the worst passions, bringing into the arens of discussion the most bitter lecings; setting up for truth adous things, no more like truth than Jurgerenaut is like Jenovan. "Love your endmentally worse and where they can other," How many are there that follow this injunction? Why, iconditive the half the prosence of the proposal competition of special criticism that you make, faith once delivered to the saints was tast God so loved the world that no gave his tast God so loved the world that no gave his tacked to got the world that no gave his tacked to got the world that no gave his tacked to got the world that no gave his tacked to got the world the delivered to the saint of the saint o

aid of the sufferers from this and the Louisiana floods. The attendance here has been largely on the increase since the call of this earnest young minister to the church, and he bids fair to accom plish as much good in this part of Brooklyn as Mr. Beecher has so long done at Plymonth church. The text chosen was a part of the twentieth verse of the thirty-jourth chapter of Job—"In a moment shall they die, and the people shall be troubled at shall they die, and the people shall be troubled at midnight and pass away." There is a question which hundreds have asked and which has not been satisfactorily answered, and perhaps never will be. It is, "Why does God permit calamity?" God controls and works in nature according to a code of laws which will give the largest overplus of joy over pain; and although great pain and sorrow may arise from disaster, it is never so bad but what it might have been worse; and if, when in your families and in you, you would refect and thank God that it is not worse, instead of accepting it as a punishment, how much better it would be. More than a million men asked the question, "Why was this calamity? Was God everywhere else but there?" But if that question had been asked in the valley they would have said, "Yos, God was here." It might have come two hours later, when five hundred men, women and children would have been at work in the factories and could not have escaped. Those three brave men were also allowed to get a few minutes' start of the water, and so warn others of the canger. But it was not water alone, but a thick mass of mud and splinters, and this was why it did so much described to. But description is a sacrilege. Even children with whom I talked said, "Oh, I cannot tell you what it was." The only way to avoid disaster would be to tame nature down; to have no crowding energy. If there was not the great tug of gravitation the water would not exist if the laws of nature were more subdued. There is great blame attached to the builders, contractors and inspectors, and even to those who made the laws under which those men worked. We are doubly mad; in the first place we must make money, and in the second we must make money, and in the second we must make money, and in the second we must make it in a minute. And that is the great trouble in our business community. Many of you will not agree with all I have said, but we can all agree in this, that we owe sympathy to our iellow-beings in trouble.

O. B. Frothingham on Sectarianism Mr. Prothingham commenced his service yester-day morning by requesting his congregation to listen to readings from various ancient scriptures, among which were classed Chinese, Hiudoo and Hebrew writings, after which he commenced his discourse by saying:—it is read in the New Testament that on one occasion John, often called the be oved disciple, the bosom friend of Jesus, came to him and said. "Master there was a man casting out Jesus said, forbid him not, for every one that is not against me is for me." Who the person was is not told. It might have been an Israelite, s Canaanite, Samaritan, Greek or atheist, but at all spirits, and had discovered that the name of Jesus was powerful, and though not knowing Him or be lieving in Him, he chose to exorcise devils in that name. The disciple should have been rejoiced evidence that the name of Jesus was powerful entside their circle. Not so. They were proud of their own power and forbade this man casting out devisa, and here the magnanimity of Jesus shows whether in my name it matters not." And later when Jesus was gone, there arose divisions, and there became a party of Peter and a party of Paul and a party of James and a party of Apollos. Peter was a man of great power, but narrow force, and he went out and founded churches after his idea. Paul was a man of great soul, large conception. full of ideas of freedom. He went and planted enurches after his idea. James, the brother of Jesus, was ritualistic, and he went and founded

churches in the name of Jesus.
Off in some Greek city was a man named Apol los—a very learned, eloquent man. He had heard of Jesus and conceived that He was a man after his own heart, and Apollos went out and preached Christianity. One man says, "I am of the party of Peter;" another says, "I am of the party of Paul; another says I am of the party of James;" and often in this Greek city, where Apollos is teaching, they

in this Greek city, where Apollos is teaching, they say, "We are of the school of Apollos, these others are old fashioned; this is the new gospel."
When Protestantism was born there were two religions and two sects—on one side the religion of Rome, on the other side the religion of Germany, and from that point the dividing wall was run across the Continent. The Dominicans, Franciscans and others took up the side of Rome, and there was war and bloodshed, and from that time the fact was acknowledged that there was not one religion, but two. Protestantism was the first sect—it broke the first piece off the great boulder; and before a generation had passed there was a sect for every division, and now there are thousands, and Protestantism is nothing but a MASS OF HOSTILE CANTS, covering all the ground not covered by Romanism. This fact of sectarianism began very early, and now its altitude is enormous; it is one of the characteristic facts of the religion of the time. Now that there are certain advantages I will not question, but I wish to show the disadvantages.

Now that there are certain advantages! will not question, but I wish to show the disadvantages. Why should sectarianism be challenged? for I do challenge it. Why should it be assailed? for I do assail it. Why should it be ansailisted? for I do assail it. Why should it be annihilated? for this is what I desire in the name of truth.

In the first place, sectarianism is an excessively costly thing; few consider how expensive it is. The religion of Rome is not expensive. The great cathedrals of Rome, some of which were building 200 or 500 years, some gave time, some gave money, and the result is a temple which is the temple of everybody, and once built it is built lorever; and the cost of sustaining these great estaolishments is for the individual comparatively trifing. Suppose, instead of one cathedral you have two churches; each must have its pastor, its means of propagandism. In the city of New York a score or so of denominations, each supported by its own denomination only; each cherishing its own little can reach. People complain that religion its occsity; it costs more to support a little religion than a great one. These sects are hostile; they fight each other. Millions are spent in this city to support sectarianism, and where does it come from? Out of the pockets of the working people. To use a not very clegant expression, it is sweating money.

Again, next to the waste of money is the waste of mind that sectarianism implies, men who should be great scholars devote all their powers

race for 1,500 years. Take the literature of England or France for 1,500 years, and it will be just as inspiring. Admit that there is good in al., but admit that it is the same good. We know that there are foolish things in the Bibe; things that to humanity and charity are wrong; things that are puerile. We know this, and we take the good and leave the bad. There are no prodiges; the creation of Christianity is no prodigy. We know when it was done and by whom, and we know it was not always the holy Spirit that promulgated it.

JESUS IS NO PREDUIGY.

We know His race, His time. He read the history of His nation, and His thoughts were formed by those who went be ore Him. His beautiful prayers may be found in the liturgy of His people. Hanging on the cross His last words were a quotation from an old song. A sweet soul, a great soul, Bend your heads before Him. I have no objection, who has? What seasible man objects to bend before a man greater than he. Bend your heads before this great man, called Jesus of Mazareth; but

By force of this great persuasion that all religions have the same origin we are inducted to look forward and hope and feel that the taint of sectarianism will not rest upon the future. I see hints of it in Spiritonism, the principle is that that there is no dividing wall between this life and the life to come, that there is but one life, one career, one nature, that there is no necessity for any atonement any more.

#### THE CHURCH OF THE DISCIPLES.

Dr. Hepworth's Sermon In Memoriam-His Secession from the "Old Church." The Rev. Dr. Hepworth preached yesterday morning, in the Church of the Disciples, an eloquent and impressive sermon to a great multitude of hearers. The text was taken from St. the words, "Death is swallowed up in victory." During his discourse the preacher said, in substance:-St. Paul was in himself the great intellect of the early Christian Church. Born and educated in the rival city to Alexandria, Corinth, and Athens, he was enabled to contend with the heretical rhetoric of the pagan world. The Church of Christ, which he then so well aided in founding, is a masterpiece of religious triumph. Pushing aside, as it does, with giant hands, the heathen theories of a dark past, we are permitted to catch through its revelations a glimpse of the hidden, happy future that awaits the just man. It is meet to frequently cast our thoughts towards man's eternal destiny-to look through the door which Christ has left ajar and see what the Fatner has in store for us. We cannot search our hearts without being made conscious of our own humanity and of that time when our immortal souls will be called to the mighty Jehovah. We have lost by death one of our stanchest and best friends. His departure may seem premature, yet when God's voice is heard bidding the soul to go up to a higher level, those ceive His flat with unmurmuring resignation Our departed friend was never conspicuous in his place—hardly known to many—because his mod-

our departed friend was never conspicuous in his place—hardly known to many—because his modesty nated pretentious actions with a royal contempt and approved genuine worth with a royal pride. Born in moderate circumstances, he was raised to weath by the strength and energy of his own ablity, and has left behind a record, that may well be envied. He was trusted and admired, but never feared, and

THE STORY OF HIS GOODNESS
grows daily upon our ears. He was not more remarkable for business abilities than for private virtues; his home was his joy and his love of chidren remarkable. But for him and some hall dozen other good spirits this church would never have been built. I was his frequent guest and had free converse with him about the Gospei, and the result of many conferences has at last taken form in this congregation, in whose prosperity we are so much interested. The trial was great which imposed the breaking off of old friendships and the overleaping of traditional restraints, but necessary to be gone through in order to enter a new field. Yet this friend and a few others were the bulwark and stay of our small beginning, he had alvised me to take a distinct ecclesiastical course, and that friends would give freely and largely not only their money, but sympathy also. He said:—'Mr. Hepworth, think it over deliberately, and if you resolve to break off with the old Caurch and begin a new movement.

think it over deliberately, and if you resolve to break off with the old Courch and begin a new movement

I PLENGE MYSELF TO SEE YOU THROUGH."

The very next Sabbath I preached that sermon which broke the chain that bound me to the old order of things and left me alobe with a new idea. I had broken with irlendships I had treasured, but have to thank God for those still left me. I stood on the brink of a great undertaking, and those friends, whom you all know, came about me, and in our near deceased brother's house we met to begin the work, a part of which you are at this moment contemplating. He and I had been saddened and rejoiced together as we looked towards the near nuture. On Friday last we laid dowers on his coffin, and, in prayer, commended his soul to God, that he might rest in His peace. God be thanked that in the beginning He raised up to us so statich a friend. We cannot look upon the dead without dealing to know more of the goal towards which all of us are more or less rapidly travelling. And after the contemplation of sepuichral secrets without being able to fathom their mysteries the Christian rises on the pinions of faith and eyes the sun of eternity with an eagle's gaze, Other sects may say tast their dead are lost; we cannot think that. The Christian dead are not lost, but only asleep in Christ in that isr of elysum where, in the furne, we shall strike hands with them and live over again the old cherished scenes of this carth. Death must not be looked upon as dissolution, but rather sgain the old cherished scenes of this earth. Death must not be looked upon as dissolution, but rather let it be viewed as the entrance into another world of more complete and satisfied existence. As the angels of God gaide and guard us in ways we know not of along the high roads and byways of life, we need not lear how nor when our departure may take place to the land of the hereafter. The object of this life is to prepare for that which is to come. Here below

of this life is to prepare for that which is to come. Here below

WE ARE IN THE PRIMARY SCHOOL,
where the works of God must be studied diligently and with rervent application. Our smiles, tears, trials, toils, will in the end be the media for the grand development of our own souls that is to follow death. But our absorption in present pursuits make men lorget to keep their eyes fixed on the end where is the presence of him who is unchangeable. And sorrow is necessary to make us more perfect. We are disciplined through tears. Griefs teach us to give our hearts up to hopes that would be unknown but for them. When the precious metal in the refluer's pot has completed its purification from the dross which surrounds it and the excitement of ebuilition has passed away, then will the mass of shining gold at the bottom of the crucible quiet down and be stilled. This is typical of the exciting struggle of life, where the passions boil and tumble; but where the work of spiritual purification is completed by the fire of that falts which is burning within us and our souls are cleared down, then may God look into them and see his own image, for

may God look into them and see his own image, for

THE WORK OF REGENERATION IS COMPLETED.

Thus do our griefs purity our thoughts and minds by litting our spiritual eyes heavenwards. Our nearest and dearest of kin, in going to the unknown hereafter before us, do but take with them a portion of our spiritual nature, lifting our spirations nearer to heaven, and we have, as it were, a new claim upon God, and no man was ever nearer to Him than when weeping at the foot of the grave. Those who have gone before us to the other world are as beacons and guides, and we must strain our ears and fix our attention to hear the celestial music of their heavenly song that beckons us onward; the chants of fathers, wives, husbands, sisters, brothers, that will in the end surely lead us on to glory.

THE WEEPING AT THE TOMB OF LAZARUS showed the welling sympathy of His heart; and leaving Gethsemane in the tribulation which He suffered, His augushing exclamation was "Not my will, but thy will be done." While thinking ourselves lost in a wilderness of perplexing difficulties we often meet by the roadside of life a twig which Christ has broken to guide, cheer and give us good courage by the way. Let us come to the great emancipator, become this iollowers—saye, His irlends, that by prayer the sobs which are in our hearts may be converted into sounds of song and gladness.

### ANNUAL ORDINATION OF THE DIOCESE OF

The annual ordination ceremonies of the diocese of Long Island, of which the Right Rev. A. N. Littlejohn is Bishop, were held yesterday at the Church of the Redeemer, at the corner of Fourth avenue and Pacific street, Brooklyn. There was a large congregation present. The Bishop was assisted by the rector, Rev. William A. Leonard, and Rev. Dr. Diller, rector of St. Luke's church.

After the morning prayers had been said and and an anthem sung the Rev. Dr. Diller preached the ordination sermon, taking for his text the fol-

the ordination sermon, taking for his text the following:—
"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine"—II. Timothy, iv., 2. The discourse was in the nature of a charge to the young candidates for the ministry, instructing them as to their duty to the people in the position to which they had been called by God. He looked upon this occasion as one of the most solemn which had occurred on earth to those who were about to enter the ministry; for during the past week all of God's people throughout all the Christian world had been engaged in solemn fasting and prayer, as well as the bishops and all the clergy. It was his mission to preach the sermon on this occasion, and he would do all he could to ald them in preaching the Word of God. They must take Christ as their example. They must not expect success to follow when they nad preached an elequent discourse from the pupit. They would not succeed by teaching alone. The Christian minister must seek the opportunity to teach, reprove, rebake and exhort from house to house, and thus comply with the injunction given him. They must be "instant in season, out of season." Christ was always despig some set or benevolence and mercy, and so should

the ministers of Christ. He then stoke of the duty of the laymen to the pastor, without whose support it would be impossible for him to succeed. At the close of the discourse the following candidates for the priesthood were presented:—Rev. Messra. Carter, McKiroy and Prescott. The Bisnop ordained them by the laying on of hands. The following candidates for the deaconate were presented by the rector Rev. Mr. Leonard. They were then ordained. The Holy Communion was then celebrated, and after the singing of the communion hymn the congregation was dismissed with the banediction.

### THE ORTHODOX PRIENDS. The attendance at the first public service of the

Hicksite body of Friends last Sunday morning was large, but the congregation which gathered yesterday in the Quaker meeting house, in East "wentleth street, to attend the first public meeting of the orthodox body, was so great as to no there being two large meeting rooms in the build ing. The upstairs meeting was the larger and continued longer. Ten o'clock was the hour fixed for the morning service, but it was not until tering entirely coased, and until perfect quiet is obtained the meeting is never opened. The large gallery was well filled with visitors, and persons attracted by the supposed peculiarity of the Quakers' form of while the body of the room was taken up almost entirely by members of the society, and on a day of intense heat, like yesterday, the cool and airy dresses of the Quakeresses had a decidedly refreshing appearance. Afso some moments of silence the meeting was addressed by an elderly Quakeress, who, arising said, "I am the water and the life, and whosoeve thirsteth let him come." She rejoiced at the sight be present to guide and instruct the meeting. "How is it with us this morning," she continued; "that is the question we should each ask of our hearts, and I want to encourage you to trust in Jesus, and if we are not on the right path He will set us right." A prayer was then offered by one another, offered by a sister, whose voice was in-tensely pleading and earnest in its tone. She begged dod to "speak to every heart in the room separately and teach them that it is not all of life to live, nor all of death to die. Let our motte be Jesus, only, and this will be

A HIGH DAY POR ZION." At the conclusion of this prayer and ere the congregation had responded "Amen!" another voice said, "Let us linger longer at the mercy seat. Lord, send the Pentecostal tongues of fire upon the heads of those who shall speak at this meeting. Bless the provisions of Zion and satisfy us all with neavenly bread, that we may all be preserved from speculation and prying into matters that belong to the great God alone." During these prayers the mess of the members were covered with their hands in the manner of Congregationalises, the oid custom of standing having apparently gone out of date. A long audress was next made by one of the brethren. "We understand, in the beginning, that God created man," he commenced, "and that man was made but little lower than the angels. We understand that by transgression he lost this place and became an allen towards God. We understand that God's object in sending His Son into the world was to destroy the work of the devil. It was by transgression that sin came into the world, and by sin, death, and it was, we believe and understand, to conquer death, that God sent us His Son. There is a disposition in the land to lower

THE STANDARD OF JESUS CHRIST.

and to bring him down to a level with ordinary man. Some of the Society of Friends, who pretend to be Christians, say that he was merely an ordained sacrifice, and was only greater than mankind in general because he lived a perfect life. Men and women who profess to be the followers of Fox and Fenn and Barciay say that they believe this, and it is lest the public, who are unacquainted with the Society of Friends, should be misled into erroneous ideas concerning our belier, that is peak on this subject." Then lollowed a long rehearsal of the various prophecies of the Oid Testament, which speak of the coming of a Christ, and many quotations from the New Testament, in proof of His divine nature. The speaker closed by saying. "We are not to believe that the 'Word' was clothed in fiesh, but, as St. John says, that 'the Word was made flesh." At the conclusion of this prayer and ere the con gregation had responded "Amen!" another voice

made flesh."

Another brother arising said:—'Man goeth forth unto his work and his labor until the evening. As I have been sitting here I have been thinking that every lace I now see before me I shall see again after death, at the great judgment, and that the Lord God will demand reparation at my hands if I fail to sound the alarm now." He spoke of the shortness of haman lie, and the unsatisfactory results of it to those who only sought earthly gain and the applause of mankind. One generation after another passes away dissatisfied with and disappointed in life, yet each succeeding one enters into the world with confidence and a feeling that in its case all will be different; but, alas! modern appliances may take the place of ancient ones, advances in science may be made and man's labor rendered easier and more effective; but the hearts, the emotions, the joys and the sorrows of men are as they have ever bring the realization of the happiness we dream of, and should only be spent in preparation for heaven. The meeting was closed with prayer. At four P. M. services were again held and largely attended, The yearly meeting continues this week, the meeting on Wednesday being open to the public.

## METHODIST EXTENSION SOCIETY.

Annual Meeting Last Evening-The Missionary Work in This City.

The annual meeting of the City Church Extension and Missionary Society of the Methodist Epis-

copal Church, was held last evening at the Jane street church, the President, Mr. J. B. Cornell, in Rev. T. M. Eddy delivered a long address, in which he endeavored to demonstrate the neces. sity for the work which was done by the society in

the lower districts. Rapid transit was far off, indeed, and these downtown wards promised to become more populous than ever. It was therefore, necessary to build churches in those localities to save hundreds of souls. Let them hold New York for Christ, and they would save the country for Christ. The reverend speaker expressed also, among other things, his longing for the return to the hearty old style of Methodist preaching. General Clinton B. Fisk, of St. Louis, followed

in an impassioned address, in which he paid due reverence to the Methodist laith, for which all this work was being done, and John B. Cornell, and other gentlemen spoke in an encouraging tone of abstract of the annual report for the year ending March, 1874, was read to the meeting. The follow-ing are the most interesting portions of the re-port:—

March, 1874, was read to the meeting. The following are the most interesting portions of the report:—

The peculiar work of the society is to establish permanent mission chapels and sunday schools in the crowded and destitute neighborhoods of this great city, or is the neglected uptown localities, to be centres of clospel light and influence to the unsurcht, careword thousands and influence to the unsurcht, careword thousands and influence to the unsurcht, careword thousands all aboring people, native and noreign, or to grow the said laboring people, native and noreign, or to grow the said sustaining churches and nurse supports the results of the past year. They are as complete as possible, full returns not having and assistants. Since the past year. They are as complete as possible, full returns not having and assistants, 23, 1,000 teachers and selected. The members in churches, 1,000 teachers and selected and said assistants, 23, 1,000 teachers and selected and the pastors of the Methodist Episcopal churches in the city, one lay delegate from each church, elected by the Quarterly Conference, and twenty additional (elected) members to the Methodist Episcopal churches in the city, one lay delegate from each church, elected by the Quarterly Conference, and twenty additional (elected) members, appointed pastor:—South Harlem, second avenue, between 199th and 119th streets, Cornell Memorial, Seventy-sixth street, between Second and Third avenues; Eleventa Street, between Second and Third avenues; Eleventa Golfman, Tenth street, near avenue A, and Emanuel Golfored), Attorney street, on the east side of the city, washington Heights, corner Tenth avenue and 13da Street; Grace church, 164th street, near Ninth avenue; Free Tabernacle, Thirty-fourth street, near Froome; German, Tenth street, near freet, near freet and German missions, have permanent locations and well as a free church for the masses in addition to the church street, near Fish avenue, on the west side. Of these, all except the Tompkins street in our first